Maknassar 066
Sadang 068

S 691 683 578 828 Then I remembered a night in Makale hearing Karaeng Djongala (whom I met again, remarkably, on a trip in Makale, and found to be not a bad fellow at all, and now speaking Dutch) and de Boer comparing notes regarding legal cases. De Boer said eighty cases a month was not at all uncommon, while the Karaeng said that in his place in Makale there were perhaps twenty, mainly knifings.

A police fellow and the Controleur said that there was much irrational knifing here too. The pattern seems to run something like this. First people become panas hati [literally, hot livered, i.e., hot tempered--Analyst], then they kill someone, and finally become all right. They consider themselves not to be criminals, but victims of unbearable emotion, and thus not really criminals.

M 212 891 556 Regarding literacy, Andi said that the percentage of literates here now is about 27 per cent, and this is used by him as a reason for not taking over democracy for a long time. This in turn might enable them to maintain control just as the Dutch did. However, they are setting up schools rapidly, and so are slitting their own throats. Maybe they are sincere, but I look for trouble. As for schools I asked a number of questions today (my last day in Bone this trip). There are village schools for the first three years. Then students may go on to a continuing school in town, in Bukaka which is not far away. Or they may enter the sekolah agama [(Islamic) religious school], in which religion and Arabic are taught. The sekolah agama is located in the village. I got the feeling that these religious schools are losing out in competition with town schools. Only the rich can afford to go beyond the second year high school level, as it is necessary to go to Makassar. I asked about the poor and they said there were no scholarships, so they were usually only able to attend the desa schools. Beyond that they might possibly go to the sekolah agama. In Watampone the breakdown is something like this. There are six years of primary schooling offered followed by four years of middle instruction. After these ten years, if a further education is desired, students must go to Makassar. There is a normal school in Watampone for desa school teachers, but for higher normal training one must go to Makassar. Thus there seems to be the same problem as in the United States. There is a need for schools in every town and at all levels because the poor cannot pay room and board in big towns away from home. This leads on to the

M 556 465 651 735 567 question of the poor again (I always stress the factor of social mobility in America). The village folks said there were many poor people. They usually live with richer (though none are really rich) people in the houses of the latter and work for

food. They are much like the old slaves. Indeed, when I use the term hamba [slave] for them, it is accepted, and perhaps they are really the descendents of old slaves. As we talked they became more and more open about poverty. They said there was simply no cash in the kampong, and though there is one rich Arab and the Chinese are rich, relatively speaking, they are not believed to pay taxes [RK later makes the correction that Thierens told him that they do pay taxes]. I explained our system of income tax regulations to them and got very little reaction. They said that much of the income of the kampong, and even of the wanua [Buginese for "country, land, etc."] is in the form of contributions in kind, mainly rice, which is then sold for cash by the kampong or wanua. M 556 465 651 735 567

Then also, for public works such as schools and roads there is great use made of forced labor. I believe this amounts to seven days per month! This is worse than what the Dutch did. If you can pay in money you need not work on the roads. M 651 466 653

I was told that there are practically no stores or factories or anything else locally in the hands of Buginese. The only ones that count at all are in the hands of the Arabs and the Chinese. The one big house in the village which I had seen was that of an Arab. I saw another brick one being built and it too belonged to an Arab. All the toko [stores, shops] except the very small ones belonged to the Chinese. The only type which is purely Buginese is the small, roadside shed-type known as a warung. I did not point out that they [i.e., the Buginese--Analyst] need to work as hard as the Aryans if they want to make money. They just sit in offices. They must learn industry. If I had a chance I would like to tell them frankly that the great need now is to get down to business, education, and regular work; not to become officials. I notice a lot of riding around in cars. Of course, I am quite sure that the Karaeng did not have to make a trip to Makale with two men. But he was on a dienstreis [business trip] of course. And tomorrow Andi has "orders" to come to Makassar (with me) to consult with the Minister of Economic Affairs. What they are doing seems to be mostly playing at running a country. A few, I think, would. I saw two natives today in the office of Thierens and Killewijn, and they were evidently working rather hard on legal cases. But there were two young Dutch officials there too! It is notable that Thierens, a fine man, said, "here are our two Indonesian colleagues, with whom we work in this office." But they need the Dutch, I think. That is, this kind of Dutch. The native offices are like those in the United States when the school boys "take over" M 471 443 563 M 461 463 C 647 563 152 829